THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*"—MATT. XXIV, 44.

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WATCH AND PRAY.

BY ELDER GEO. J. DENT.

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—MATTHEW xxvi, 41.

AT a time like the present, when the powers of darkness rage to so great an extent among the children of men, the propriety of the advice given in the foregoing passage of Scripture is very apparent, especially to those whose desires are to serve the Lord. The many and varied temptations which beset the pathway of all those who try to do right, and whose motives and desires are pure, require an effort on their part to overcome those temptations, and to shun even the very appearance of evil.

The Savior told His disciples to pray: "Lead us not into temptation, but deliver us from evil." He well understood the temptations to which His disciples would be subjected, and he also understood the weaknesses of the flesh, and, that unless they were assisted by a divine power, they might fall away from the truth. There are none of us, no matter how good we are, or how good we may try to be, who are able to withstand all the fiery darts of the adversary of our souls, unless divinely assisted. It is written: "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. x, 12). We may at times feel that we are capable of resisting temptation, and that we are proof against it, in whatever way it may present itself, but when this feeling rests upon us, it is at such times that we need to be most on the alert, and not dependent upon our own strength.

Young and old, men of great experience, as well as those whose experience is very limited, are alike subject to be led into temptation, which necessitates us at all times to be watchful and prayerful, to guard against this feeling of

security, place our dependence upon the Lord, and seek continually for the guidance of His Spirit. It is possible that even the very elect shall be deceived. The greater progress the work of the Lord makes, the greater will be the efforts of the powers of darkness, and consequently so much greater will be the necessity for us to gird up our loins, and fight manfully under the banner of truth, resisting every temptation, and praying to be delivered from evil. Let us endeavor to act wisely in all things, seeking wisdom from above to guide us in all our movements. "He that lacketh wisdom, let him ask of God," and if we ask in faith, the promise is that we shall receive. The Lord has promised to give us strength as our day, which blessing we shall receive if we live worthy of it. No doubt but in the wisdom of God we are sometimes brought in contact with temptations to some extent, in order that we may learn by experience our nothingness, our own inability; that we may learn to depend more upon Him, and not rely upon ourselves and upon our own evil-resisting qualities. We must of necessity be tried and tempted in order that we may become purified; and the more evil we are enabled to overcome, so much the more shall we be prepared to continue to overcome, for every experience we pass through is a lesson to us and helps to fortify us against further attacks, for by passing through experiences of this kind we become better acquainted with our weak points, and the weakest points are those which are first assailed.

History records the downfall of men who, to all outward appearances were invulnerable, so far as being tempted and giving way to temptation is concerned, but who, when brought face to face with it—having relied too much upon their own supposed strength—were unable to resist, and were consequently overcome. Thus the devil leads away the children of men; and everything of this kind that we hear of, should tend to make us all the more energetic and determined to overcome evil, and to continually be on the watch-tower, guarding against the attacks of the adversary of our souls, for he will continually be on the alert, and if we are negligent, he will make inroads upon us. It is his business to build up his kingdom, and he will take every undue advantage of us that he possibly can for that purpose. It should be our aim and object to keep ourselves well employed in building up the kingdom of God, so as not to give the devil any chance to operate upon us, for it is for those who are idle that he finds work. We are not all constituted alike, and what would prove a temptation to some might not to others; but it matters not in what way we may be tempted, it is our duty to shun it, or endeavor to overcome, and not give way to it, and thereby allow it to overcome us.

Our Savior told His disciples to beware of the leaven of the Pharisees, feeling it was possible for them to be deceived by those people with their false doctrines, although they had seen many mighty manifestations of His power, and seemingly were perfectly satisfied and assured that He was the Christ and that His doctrines were true. Still, he cautioned them against giving way to the alluring devices and false teachings of that sect, knowing that they were not so firmly grounded in the faith but that it was possible they might turn away. It is very probable that they felt confidently able to stand against any and everything they might have to encounter, but till they

were put to the test, they did not know the weakness of the flesh. Peter felt strong on this point, and told the Savior: "Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples" (Matt. xxvi, 35). History tells us that it took but very little—i. e. seemingly—to cause him to deny Christ three times, for rather than suffer anything for His sake, rather than be counted as one of His disciples, and thereby be subjected to abuse and contumely, he swore that he had no knowledge of Him, and had not been in His company. It was on account of the Savior knowing how liable they were to succumb to evil influences, that He taught them to watch and pray. We read that upon one occasion the disciples *all* forsook Him and fled.

The Elders of this Church have been called to a similar calling, and have had a portion of the same authority placed upon them, as had the Apostles of Christ in His day, and they are just as liable to transgress, to get out of the strait and narrow way, and to succumb to evil influences; therefore the warning given to those men is applicable to us also, not only to those who hold the Priesthood of the Son of God, but to all the Saints, every son and daughter of God who has taken upon himself or herself to serve the Lord, and who has entered the fold of Christ by yielding obedience to the Gospel.

Let us, therefore, watch and pray and look well to our footsteps, that we do not get entangled in the snares and vices of the world—of which there are many—seeking continually for assistance from Him who has promised to help us in every time of need.

COURTSHIP AND MARRIAGE.

A YOUNG man and a young woman are accidentally brought together and see each other for the first time. And what do they do? In the words of the poet Shakespeare: They no sooner see, but they sigh; they no sooner sigh, but they look; and no sooner look than they make a pair of stairs to marriage. Love is a very shy thing, but we believe that an innocent and holy love, when it is founded upon the truth as it has been revealed in our day, will never be ashamed to show its face, for it has a face of intelligence, a face of beauty and chastity, and therefore we will gently lift up the modest veil that covers it, and salute it with reverence.

Love is a passion which more or less pervades and actuates every breast. It is a principle, in the high and tender emotions of which, all the selfish feelings of our nature are forgotten. The heart that is susceptible to genuine affection, enjoys, if happy in its love, one of earth's greatest pleasures.

There are, however, many dangers to which the daughters of Eve are liable, and which require a great deal of wisdom and resolution to avoid. A woman should not inconsiderately yield her love to a man who is very little known to her, or to one who may be placed by circumstances out her reach. She must also be very careful never to give her love to one who is unworthy of her respect, in fact there can be no true and sincere love on the part of either man or woman, if the element of respect be not included in it.

When a young lady begins to think of love, she desires to attract attention, and to have some one following after her. She likes to be petted and admired, and sometimes displays all the showy qualities at her command to attract attention and admiration. She soon finds that young men are attracted by these, just as fish are attracted by artificial flies, and they begin to nibble at or swallow the bait. It is a fine thing then for a foolish young woman to think that she has caught her game, and many a young woman is not satisfied with bringing down one bird, but tries to ensnare the whole covey; so she picks up with one, and flirts with another, and plays and sports with her prey just as a cat would sport with a mouse. Such a course is very wrong,—very wrong indeed, and how heart-breaking it must be to the loving one to find that the one he loved should in the end deceive him. What wicked cruelty it is, and how thoroughly degrading such a course of action must be to the female character. How it must sink the woman, and destroy those pure feelings and affections which are her highest glory. How it must sap the foundations of that gentle shyness and maiden modesty which are woman's highest charms. A girl addicted to this wicked and foolish habit deserves all the evils that such conduct will bring upon her.

This flirting puts me in mind of two young milliners, the daughters of the sexton of a large country town. These girls thought that they could do just as they pleased, as there was no harm in a little flirtation now and then, and perhaps it would assist them to get good husbands, for most girls have an idea of getting good husbands, however unworthy they may be themselves. It was no trouble for them to make the acquaintance of young men, as there are always silly young men on the look out for silly young women. One of these young girls, named Fanny, foolishly professed love for a young Italian, a very handsome fellow, who was about two and twenty years of age, and, like his countrymen, full of love and fire; indeed, love in him was more like the burning of a volcano than anything else. She thought it fun to have a flirtation with the little foreigner, and so she carried it out to the best of her ability. Now it is well known that the Italians' notion of love is different to ours—a very little encouragement from a girl is looked upon as a clear proof of affection. Fanny was so indiscreet as to meet this foreigner at various times, sometimes in company with her sister, and sometimes by herself. She had no affection for him, but liked to hear his broken English accents of adoration, and enjoyed exceedingly the worry she had put him in, and over which she and her sister laughed from day to day. She had given him some cause that made him jealous in the highest degree, and at times he gave way to the most deadly threats. The girls were alarmed, and determined to cast him off, and they thought that they could not do so more easily than to pretend that Fanny was engaged to another. Two young men met these girls at an appointed time, a little way out of the town, but the Italian was on the watch and dogged their footsteps. He saw one of the young men lifting Fanny over a stile, and he thought he saw in her face a smile of approbation at something that was whispered in her ear. This was enough—the most deadly jealousy took possession of the young Italian's mind, and with it the determination of immediate revenge, and in his jealousy, he rushed upon what he supposed to be the faithless maiden,

and plunged a knife into her heart, and immediately turned the reeking knife to his own breast, and fell dead over the weltering body of the poor girl.

This may seem a romantic story, but its a true one, and was verified by the papers of the day, and is still in the recollection of many of the inhabitants of the town. It is true that every case of flirtation may not be attended by such fearful consequences; yet those who play with fire must make up their minds to be burned at some time or other.

Let those who are desirous of choosing a suitable companion, study the character more than the looks, as beauty is only skin deep, even when it is real. Actions speak louder than words, and therefore let each one in courtship study seriously the fulfillment more than the promises, and the motives as well as the acts. Do this with a jealous care, and with a sincere desire to make your knowledge conducive to your own life's well-being, for courtship is the only probation you will have to rectify any mistake you might make at this important juncture of your lives.

Latter-day Saints must remember the Scriptural advice, and not be unequally yoked with unbelievers. It is not right for people in this Church to marry with the outside world, as the tears of bitter sorrow that have been shed, and the years of pain and misery suffered in this life by marrying those not of our faith, should be a lesson to us.

The holy Temples are the places which are appointed for the Saints in which to make eternal covenants and unions, and have the blessings of heaven sealed upon their heads by one of the Lord's anointed, having divine authority to officiate in His name. And all marriages and covenants that are not made and entered into by divine authority for time and eternity, dissolve at death, and the Saints should avoid, as far as practicable, entering into anything short of celestial matrimony. Then, if they keep their covenants inviolate, they shall pass by the angels of heaven to their exaltation and glory, to inherit crowns, thrones, kingdoms, principalities, powers, dominion and eternal increase, and enjoy the happiness of perfected conjugal love forever and ever.

THOMAS MCCLATCHEY.

LABORS OF ELDER BARNES.

Upper Caldecote, June 18, 1885.

President Daniel H. Wells.

Dear Brother,—Having been released to return home with the company sailing June 20th, I thought it would be advisable to give a short report of my mission.

I left my home on Sept. 3, 1883, and went to Salt Lake City, where I was set apart for my mission under the hands of President George Q. Cannon and Joseph F. Smith, President Smith being mouth, and the things that were pronounced upon my head have been fulfilled.

The next morning, September 4th, I left Salt Lake City for Indiana, where I had been appointed to labor under the direction of President W. M.

Palmer, of the Northwestern States Mission. While laboring in Indiana, I traveled with Elders D. F. Davis and James A. Anderson, in new fields all the time, and in many places where an Elder had never been that we could hear of. While traveling with Brother Davis, we came very near being mobbed several times. At one time a man offered to furnish eggs if any one would throw them at us; but fortunately we were not molested. However, while traveling with Brother Anderson, I was not so fortunate, as two attempts were made to break up our meeting, once by an infidel, and the other time by some roughs, who tried to annoy us by talking, rolling stones on the floor, and making a noise in various ways; but they did not succeed in breaking up the meeting. However, as we were going to our stopping place, we were treated to a shower of stones and clubs, and the mob thinking that too good for us, fired at us with their pistols, but fortunately they did not injure either of us.

After laboring in the States for nearly nine months, I was released from there and appointed to come to England, where I arrived on May 18, 1884, and was immediately assigned by President John Henry Smith to labor in the London Conference, under the direction of President Ephraim H. Nye, who assigned me to the Beds and Herts Branch, where I labored until October, when President L. P. Lund called me into London, and appointed me to labor in the North London Branch, which I did until appointed by you, in April last to preside over the Leeds Conference, where I continued until released to return home.

In regard to what I have done I do not wish to say anything, only that if I have done good to anyone, let us give thanks to God, for I am only an instrument in His hands, and I realize that for all I have done to benefit mankind, God will abundantly reward me at the time He rewards us all for the deeds done in the flesh.

I wish to thank you and your predecessor, President Smith, for the fatherly counsel and advice you gave me; also to thank the Saints and strangers of the London and Leeds Conference for their many acts of kindness to me. To one and all I feel to say, God bless you for your kindness.

In conclusion, I wish to bear my testimony to the Saints and strangers, that the Gospel of Jesus Christ, as taught by the Latter-day Saints, is true, and that Joseph Smith was and is a Prophet of God, and that to him were the Gospel and the Priesthood restored, and from him to others, and that we to-day have the Priesthood of God with us. To all I would say, be true and firm to the principles of the Gospel, remember truth is mighty and will prevail, and as the kingdom of God is established upon the earth never more to be thrown down, we have no cause to fear the ultimate outcome, although we are opposed by the power of Satan. Let us bear in mind that if we do our duty all will be well with us, and then when the good old ship Zion enters the port in safety, we will be found firmly at the mast.

Your brother in the Gospel,

J. G. M. Barnes.

It is estimated that the wheat crop of the United States, for 1885, will be 361,000,000 bushels, or 152,000,000 bushels less than last year.

UTAH NEWS.

(Summarized from Territorial Papers.)

The average shipment of butter from Logan, Cache County, is about 300 pounds daily.

By a late order, visitors can only visit their friends in the Utah penitentiary once a month.

Monsignor Capel has been entertaining the people of Salt Lake City with some excellent lectures.

The quarantine physician of Salt Lake City, reported the city clear of diphtheria on the 13th of June.

Brother William Wilding, probably the oldest person in Utah Territory, died in Salt Lake City on the 6th ult. He was nearly 102 years of age.

The postmaster of Salt Lake City recently assaulted Mr. Nephi Clayton, Territorial Auditor. The assault was unjustifiable and may cost the postmaster his office.

On July 1st the weight of all single rate letters in the United States was increased from one half of one ounce each or fraction thereof, to one ounce each or fraction thereof.

The propriety of storing up grain for future necessities is being much discussed in Utah. Attention is being drawn to the predictions of President Young and others in regard to a coming famine, and their counsel to prepare for it during years of plenty.

Dennison L. Harris, Bishop of Monroe, Sevier County, died June 6, 1885, aged 60 years, of pneumonia. When young he was an intimate friend of the Prophet Joseph, and took an active part as scout and express rider during the mobbings and drivings of the Saints at Nauvoo. He was an honorable man and a faithful Latter-day Saint.

The Utah and Wyoming Central Railway Company was organized under the laws of Utah Territory, on June 12th, with a capital stock of $3,500,000. The road will be, as near as can now be ascertained, one hundred and ten miles long, and will extend from Salt Lake City to a point on the boundary line between the Territories of Utah and Wyoming, in the vicinity of valuable coal mines. A portion of the route will be traversed by transfer boats on the waters of Salt Lake, for the most of the distance between Corinne and Salt Lake City.

Twenty years ago R. F. Neslen, John Daynes, James L. Bunting, William Ashman and some others put into effect a re-union of the folks from Norwich Conference, England, so that the happy times they enjoyed together at that place might be kept from being wholly forgotten. The first party was held in the Twentieth Ward school house, Salt Lake City, and since that time the Norwich re-unions have been matters of annual recurrence. This year the committee, consisting of some of the members of the first committee, arranged to have their time at Fuller's Hill Gardens on Monday June 15th.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 6, 1885.

THE TESTIMONY OF THE HOLY SPIRIT.

When our Savior first publicly proclaimed His divinity and entered upon His mission, it required an exercise of faith upon the part of His hearers to receive His testimony. It is true that the signs of the times in which He lived were propitious for the coming of the expected Messiah. The finger of prophecy pointed with certainty to the near coming of Shiloh, for the sceptre of Judah was fast departing, and trembled before the coming power of Rome, as the reed to the first breath of the hurricane. These signs and prophecies had attracted the attention of many, and they were actually looking for the coming of the Christ. But they were looking for a totally different personage to the one who appeared. With their highest expectations raised by the glowing descriptions given by the ancient Prophets of our Savior's Second Coming, they had entirely overlooked the references to the poverty and humility of His first appearance as the babe of Bethlehem. Hence when Jesus of Nazareth proclaimed that He was the long looked-for deliverer, that He was the Son of God who had come not only to redeem a nation but the whole world, He was looked upon with decided suspicion and His claims were generally rejected. Here was a man now proclaiming Himself the Son of God, who had been born of humble parentage, assisting his father in the lowly business of a carpenter, a man well known to many of them from His infancy, and who had arrived at mature age without giving any noticeable tokens of His divinity. What would this generation do if subjected to such a demand upon their faith? The question is easily answered by referring to the storm of abuse and ridicule that has been heaped upon Joseph Smith for claiming to be a Prophet; and yet we assert in all truth that his claim to be such requires no greater exercise of faith on the part of this generation, than did our Savior's claim to be the Son of God demand of the generation in which He lived.

But while it thus required an exercise of faith to believe that Jesus was the Christ, a glorious blessing was offered to all those who would in humility and sincerity receive the Gospel and obey its ordinances. This blessing was nothing less than a *knowledge* of the truth of the doctrine they had received. Said the Savior, "My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." No impostor could possibly make this promise and escape detection. The first man who obeyed the Gospel in sin-

cerity and failed to obtain the knowledge promised by Jesus, would have discovered the imposture and have proclaimed it to the world, and each succeeding individual who would in like manner have proved the falsity of the promise, would have been an additional witness against Him, until the proof would have been overwhelming.

But no such consequences followed. In all the accusations brought against our Savior, the failure of any one to receive the knowledge promised is not recorded. Such a charge could only come from those who had tested the matter, and they who did test it were satisfied. If any were induced in the course of time to be recreant to the truth and deny their former testimony, it could have had but little effect, for the credit and influence of apostates from the truth have always been very small.

This glorious testimony of the Spirit which brought knowledge and conviction to the hearts of the ancient Saints, enabled them to endure the contumely of the world, and the dreadful persecutions to which they were subjected. It is impossible to imagine a stronger stimulus to man than the knowledge that he is in God's service, and that the doctrine he has received has come from Him.

Among the many great differences between the Gospel taught by our Savior and the systems of modern Christendom, none is more noticeable than the lack of this promise and its fulfillment in the latter. Nothing more than a belief is promised or expected. The idea of a man receiving a knowledge of the truth of the Gospel involves the acceptation of the doctrine of Revelation, for no one can give this knowledge but the Lord, and the idea of present revelation is one that this generation will not entertain. We are told by the religious world that this blessing was restricted to those who were immediately associated with our Savior.

When the Gospel of Jesus Christ was restored to the earth in this age by a holy angel, according to the prophecy of John the Revelator, the Prophet Joseph Smith was authorized to make the same promise to mankind that was made by the Savior. Thousands of the Elders of the Latter-day Saints have also been authorized by their heavenly commissions to proclaim to all men that if they would do the will of the Father, in obeying the first principles and ordinances of the Gospel, in honesty and sincerity of heart, they should know of the doctrine whether it was of God or not. Has this promise been fulfilled? Scores of thousands of Latter-day Saints stand ready to testify that it has. Is there a man on earth who has yielded a sincere obedience to the first principles of the Gospel as taught by the Latter-day Saints, and which are identical with those taught by our Savior, who has failed to receive this testimony of the Spirit, this witness of the Holy Ghost? Not one.

With this living testimony burning within their bosoms, can it be wondered at that the Latter-day Saints manifest such a devotion to their religion, and such a happiness in its practice? Can they not afford to take joyfully the casting out of their names as evil, the scorn and reproach of the world, the spoiling of their worldly goods, and, if necessary, the yielding up of their lives for the Gospel's sake? Inspired by the testimony of the Holy Spirit, sustained by the knowledge that the doctrine they have received is of God, what sacrifice can be too great for them to prove their loyalty and devotion

to God's service! This God-given testimony is the strength of the Church of Christ, the rock upon which it is founded. The gates of hell cannot prevail against it, for he to whom the Spirit has given a testimony of the truth of the Gospel, has a witness that cannot be shaken, a testimony that cannot be impeached, a light that cannot be hid, but that will grow brighter and brighter until the perfect day. Nothing but transgression can darken the mind of one who has been enlightened by the testimony of the Spirit.

G. C.

GLASGOW CONFERENCE.—Meetings of the Glasgow Conference will be held on Sunday, July 12, 1885, at 8, Watson Street, off Gallowgate, Glasgow, commencing at 10-30 a.m., and 2 and 6 30 p.m.

President Daniel H. Wells and Elder C. W. Penrose, President of the London Conference, expect to be present.

REPORT OF ELDER CRANE'S MISSION.

ON the 10th of April, 1883, in company with sixty of my brethren, I left Utah for a mission to Great Britain, and after a very pleasant journey of three weeks, we landed in Liverpool on the 28th of the same month, and were assigned to our several fields of labor the same day.

I was assigned to the Glasgow Conference, to labor under the direction of Elder Joseph W. McMurrin. It was now I began to realize my weakness, and feel that my dependence was on the Lord. I soon had ample opportunity to do so, for the first evening I was called to address the Sisters' Relief Society meeting, and afterwards followed two weeks of hard experience. I was then sent to the County of Fife to labor alone. I found the people indifferent and regardless of their salvation, and many of the Saints had tired in well-doing. It was hard to make a start, not having any experience and no earthly assistance from the Saints; but I pressed on with the help of the Lord, and after a pilgrimage of five months, I made a visit to Dundee, when I was released to labor in the Ayrshire District. Here I met with more success than I had heretofore experienced, and found a few honest inquirers after truth, some of whom I had the pleasure of baptizing. The local brethren of that locality render a great deal of assistance, and are willing to do all in their power to promote the cause of God in the earth.

After fifteen months of unpopularity in the "land o' Burns," I was released to labor in the Edinburgh District. It was here I enjoyed my labors most, as we had greater access to the people, and could bear our humble testimony to the truth of the work we are engaged in. My testimony is that what the world term "Mormonism" is no idle tale, neither is it the result of accident, but is in accordance with the revealed mind and will of God, and is destined to fill the whole world. Its progress is upward and onward, and that man who was despised by this generation is a Prophet of God, and honored by Him to usher in the "dispensation of the fulness of time," and though hundreds disdain and abhor it, I honor and cherish it, and would to God all men would repent and listen to the teachings of God through His

authorized servants, of whom the Prophet Joseph Smith was the first in this generation.

I have enjoyed my labors, and have been greatly blessed of God; and though it has not been the most pleasant part of my life, it surely has been the most profitable, and I trust I shall be hereafter governed by it throughout my entire life, and live worthy of the blessings of God.

In conclusion, I would admonish the Saints to be faithful to the covenants they have made in the waters of baptism, and to labor unceasingly for the spread of truth; and though I go Zionward, it is not without regret I leave the Saints and my friends in these lands. I pray God to bless you, and open up your way to gather to the place where God has appointed for the ingathering of His people.

JAMES G. CRANE.

HEALTH AND LONGEVITY OF THE JEWS.

THE comparative freedom of the Jews from infectious diseases, has been chronicled by observers, both mediæval and modern, and is now a subject of common remark. The latest instance of this immunity is furnished by the records of the deaths from cholera in the south of France, where it is affirmed that out of a considerable Jewish population in the infected districts only seven fell victims to the disease, a fact which ought to receive more than a passing notice in the interests of humanity. It is not generally known that the health and longevity of the Jews are superior to those of other races, a fact which has been noted by careful observers from early times in this and other countries. An experiment, extending over thousands of years, has been made as to the sanitary value of certain laws in the Mosaic code. The test has been applied in the most rigid way, and if it had failed at any period in their eventful history, their name alone, like that of the Assyrian and Babylonian, would have remained to testify to their existence as a nation. The three deadly enemies of mankind—war, famine and pestilence—have at times been let loose upon them. They have stood firm as a rock against the crushing power of oppression, when exercised at the call of political or religious antipathy. They have been pursued with relentless persecution from city to city, and from one country to another, in the name of our holy religion. Restricted as to their trade, singled out to bear the burden of special taxation, confined in the most miserable and unhealthy quarters of the towns where they were permitted to dwell, living in the constant fear of robbery without redress, of violence without succor, of poverty without relief, of assaults against their persons, honor and religion without hope of protection; in spite of woe after woe coming upon them, like the waves of a pitiless sea, they have not been broken to pieces and swallowed up, leaving not a wreck behind. No other race has had the fiery trials that they have gone through, yet, like the three Hebrew youths in the furnace, the smell of fire is not found on them. To-day their bodily vigor is unequalled, and their moral and mental qualities are unsurpassed.—*Leisure Hour.*

ELECTRICITY AND SACRILEGE.—At a recent Church festival at Cotopaxi, in Mexico, a band of thieves conspired to extinguish the electric lights in the cathedral, and take advantage of the confusion and darkness to rob the people assembled there. The leader of the gang threw a wire over the electric light wire with the intention of drawing it down and opening the circuit; but some other short circuit permitted the electricity to pass through his body, killing him instantly, and serving as a terrible warning to such sacrilegious church robbers. The members of the gang made good their escape in the confusion caused by the tragic death of their leader.—*Engineering.*

ENCROACHMENTS OF THE SEA.—Between Whitstable and Herne Bay the sea has encroached upon the land to such an extent that a landowner has just obtained from the Blean Assessment Committee a reduction in his rating, it having been proved that during the last fifty years nine acres of his land had been absorbed by the sea.

ABSTRACT OF CORRESPONDENCE.

INTERESTING ITEMS FROM LEICESTER.

Elder Henry Walsh, who is laboring in the Leicester District of the Nottingham Conference, sends us the following under date of June 23, 1885:

"Since writing last, I have been very busy with the duties of my calling; visiting the Saints and conversing with strangers by the roadside, at the stations of the railways and in the cars while traveling. We have also held some very interesting out-door meetings in and around Leicester, so far, with very good success. Our congregations have numbered from 50 to 200, who have listened very attentively. At the close of one of them, a very grandly dressed lady came up to me and shook hands, and said, 'God bless you I know you have told the truth.' This was in a square close to the Temperance Hall, in Leicester. There was, at a meeting held in Gartree Street, a little opposition, caused by a man that came not to hear the truth, but for the full purpose of breaking up our meeting. I think he belonged to what is called the 'Anti-Mormon League,' organized by a low, base fellow, some time ago, but, I am happy to say, that the organization is almost broken up, the people getting disgusted with their abominable falsehoods. What will be the result of our labors I cannot say; the prospects are very good. I am treated in a very kind manner. Elder Greenwood, who is with me in this District, is a very faithful Elder, determined to do all he can to warn the people. We will have the satisfaction of knowing we have done our duty in laying before the people the principles of the Gospel, also in warning them of the judgments of God, which are and will be poured upon the inhabitants of the earth.

"Brother Greenwell has baptized two of his relatives since he came. I also should have baptized two more, but the parties are having a little trouble; when that is over it will be attended to. The Saints generally feel well, with a few exceptions.

"I find, by reading the *News*, that since I left my home in Utah, many of my brethren and sisters have been driven from their homes, and some have been thrown into prison; not for breaking any constitutional laws, nor for stealing, nor murder, but for obeying the commands of God. Some have had to flee from America, the land that boasted of her freedom, and, it often has been said, to be a country that offered freedom and protection to the oppressed of all nations. Shame on the United States, that many of her children have had to flee to different parts of the earth for protection! When I think of my brethren and sisters who have made comfortable homes by their hard labors and tilled the soil, and made Utah what it is, and whose hair has become white in the

defense of truth and righteousness, who have to leave their homes and families and everything that is near and dear to them, simply because they worship God according to the dictates of their own consciences, and are willing to allow all men the same privilege, I say shame and disgrace to the United States for her cruelty! Surely the Lord will avenge the wrongs of His people, by vexing that nation with a sore vexation, and that very shortly.

"I am pleased to tell you that I am enjoying the best of health and feel well in my labors. I met our President, Brother Pratt, in Nottingham, about two weeks ago; he was alive and well in the work of God. I keep him posted in all that is going on in the District. May the blessings of God attend the labors of His servants, and the God of our fathers continue to be with us, as He has been all the days of our lives."

AFFAIRS IN SCANDINAVIA.

President Lund, writing to us from Copenhagen, June 22nd, says:

"Brother Olsen, of Stockholm, was summoned to appear in court last Saturday. The prosecution's charges against him for teaching in the Sunday school were quashed, but Brother N. Erickson, in whose name we hired the hall, will be punished for having rented the one we used for Sunday school purposes. August Johansen was convicted for having taught our catechism to children under 15 years of age, and Brother Olsen for having preached after being forbidden by the Church Council. The brethren are to be sentenced on the 4th of July."

FROM THE EMERALD ISLE. OPEN-AIR MEETINGS. A PRESBYTERIAN MISSIONARY.

We have received the following interesting particulars from President James L. McMurrin, of the Irish Mission, in a letter from Belfast, dated June 17, 1885:

"I think the time has arrived when another communication from the Emerald Isle should appear in your valuable luminary, and therefore I cheerfully place myself in the position of a correspondent to give you the latest news from this portion of the world's domain. In the first place, I am greatly pleased to be able to inform you that our brethren and sisters are in possession of excellent health, and rejoicing exceedingly in the glorious Gospel of the Son of God. Not only do they seek to promote their own interests, spiritual and temporal, but they are very desirous of laboring in such a manner as will be subservient to the great cause with which they have become associated, and beneficial to the people generally.

"Our out-door meetings are in full blast, and are exceedingly interesting and profitable to us, at least; and judging from the large crowds to whom we have had the privilege of bearing our testimony and the earnest and respectful manner in which they have generally listened to us, I believe others have been greatly benefited too. We are not without opposition, however, and feel to thank the Lord that such is the case, for in the words of our divine Master, 'Woe be unto you when all men speak well of you, for so did their fathers of the false prophets.' I am becoming more firmly convinced, day by day, of the truth of this inspired declaration, for, go where you will among the so-called Christians of our day, the Gospel of Christ is evil spoken of, and its adherents are viewed with extreme contempt and derision.

"Last Sunday we held a meeting in the open-air at the Customhouse steps, and had a very enjoyable time, notwithstanding the bitter feeling with which we usually have to contend at that much frequented place. This feeling was not so bad, however, last Sabbath, as there were only a few interruptions, and we were allowed to depart in peace. When we had concluded our meeting, a very respectable looking gentleman, who was standing behind me while I was preaching, stepped forward and began to speak in a very favorable manner concerning our doctrines, declaring that all we had said was true.

He even took up the subject of polygamy, concerning which, he said he would sooner see a 'Mormon' with twenty wives, than witness the horrible soul-destroying crimes of which the people of the world are guilty. He denounced, in strong language, the evil practices of a great many young men, and said, if it where in his power, he would compel them to get married. Our preaching was very mild compared with that of this champion of virtue and truth, and took a different effect than his, as we were allowed to peacefully take our departure from their midst, while he was run off the steps.

On Monday night we held another out-door meeting, and met with some more opposition. We opened by singing and prayer, and then I began to speak, when a good, pious Christian brother began to shout, -I will not call it singing- 'What can wash our sins away? Nothing but the blood of Jesus;" calling for the crowd to join with him. They, however, were not in possession of the same spirit that he was laboring under, and therefore, much to his chagrin, unhesitatingly declined his invitation; telling him to keep quiet and give us a hearing. He, however, continued for some time, until I raised my voice above his, and by this means effectually silenced his disagreeable tongue. Of course, his opposition only drew a crowd to hear the truth, and brought shame and contempt to himself, for when we closed our meeting, he looked as though he had lost his mother, and was ready to crawl through a knot-hole, because he felt so exceedingly small. This always has and always will be the reward of those who fight against the great work of the latter days; their efforts will miserably fail, and 'he who sits enthroned in the heavens shall laugh and have them in derision.'

"Last night we held another meeting at the same place, but our would-be determined opponent did not put in an appearance, and consequently our meeting was quietly listened to by a large and apparently very appreciative and respectable congregation. When we had concluded, one of the brethren brought a bundle of tracts from under his coat, at the appearance of which the crowd made a rush for him, as if they were so much gold, almost scrambling over each other in their great anxiety to get near him and obtain a tract. I feel confident that some of the seed sown has fallen upon good soil and will yet bring forth good fruit.

"Yesterday I had the extreme pleasure of meeting with a Presbyterian missionary, who came to the house in which I am living to teach us the way of life. He has been in the field for twenty-five years, and, of course, is very much carried away with his own abilities. To hear him talk about his wonderfully extensive experience, and the various religious associations with which he is acquainted, you would unhesitatingly conclude that he is one of those fellows who cannot be touched with a forty foot pole, as we say at home. During our conversation, I explained to him the reason why we went by the name of Latter-day Saints, told him of the apostasy from and restoration of the pure Gospel proclaimed by Christ, and concluded by saying that those who received the Gospel in Christ's day were Former-day Saints, and those who yielded obedience unto it, since its restoration in this age of the world, were Latter-day Saints. When I had concluded, he informed me that all I had said only fell upon his ears like the wind, making no impression whatever. Still he said he believed in allowing all men to worship God as seemeth unto them right and proper, but he looked upon me as being mistaken, yet honest in my convictions. I told him I quite understood his feelings, judging from my own, with reference to the doctrines of Christendom. I looked upon him and all the so-called ministers of the Gospel, as not only being mistaken, but actually entirely without authority from heaven. Said I, 'we have the pure Gospel of Christ restored in all its primitive beauty, and consequently regard all the conflicting creeds of Christendom in the light of unauthorized systems of men, whose doctrines are spurious.' This touched him a little, and brought up the subject of authority. Just what I wanted. He thought it was very uncharitable in saying none of the ministers of to-day had authority to preach the Gospel. 'Well,' said I, 'we solemnly declare that no man has a right to preach who does not get his authority as the Bible directs, and when we come in contact with men who cannot substantiate their assertions from the divine record, we believe we are justified in rejecting their false claims, and denouncing them as impostors.' He said

that was right, so I asked where he got his authority? He replied, 'from the last chapter of Matthew.' Then followed a discussion on that commission given to the Apostles, and for some reason or other, he suddenly became remarkably anxious about the souls of some other persons whom he desired to visit. I endeavored to get him to remain a little longer, as I wanted to touch upon some other points to which he had alluded, but all to no purpose; he was determined to go and look after those other souls, concerning whose welfare he was deeply anxious. He did not get away, however, before I had borne my testimony to him concerning the restoration of the Gospel, and informed him that I wanted to preach to him, but he would not allow me to. When he came to the door, he insisted upon coming to instruct the family on their soul's salvation; but he insisted much more strongly upon getting out, when we had talked to him a short time."

CENTRAL PARK, NEW YORK.—Central Park, the pride of New York, covers 980 acres, and is nearly two and a half miles long, while Fairmount Park, in Philadelphia, is of much greater extent. Central Park, like Coney Island, is a proof of the energy of the American people, and I may add of the fertility of their imagination, for surely not a generation ago a park in such a spot as this beautiful pleasure-garden now occupies would have seemed the wildest dream. Little more than twenty years ago, the space between Fifty-seventh Street and a Hundred-and-seventh Street, and Fifth and Eighth Avenues, consisted of masses of boulders of trap rock, on salient points of which shanties were perched, and goats wandered in search of any chance blade of grass or scrap of herbage that might be in the crevices. Soil, I am told, there was absolutely none; but New Yorkers were determined to have a park, and natural obstacles were not allowed to stand in the way. The idea once conceived, rocks were levelled, soil brought, trees planted, and what so short a time before had been shanty-land was now a park, beautifully laid out; trees, at first small, have since grown into fair proportions, and now there is no suggestion of the bareness of newly laid-out ground; on the contrary, everything is luxuriantly green and leafy. The winding bridle-paths and carriage drives are well shaded with spreading trees, the many beautiful rustic harbors are densely covered with honeysuckle or wistaria, and such rocky eminences as were left for picturesque purposes are now covered with the gorgeous trumpet-vine. Some parts have been arranged with an artful suggestion of Nature's sweet wild way, others are as artificially beautiful as Park Monceau itself. Stone bridges span winding lakes, on which float gay little boats with awnings, and at least one genuine Venetian gondola, in summer; and in winter the scene is animated with skating.—*Cassell's Family Magazine.*

A WONDERFUL CLOCK.—Probably the most wonderful timepiece ever heard of is a clock described by a Hindoo Rajah as belonging to a native princess of Upper India. In front of the clock's disk was a gong, swung upon poles, and near it was a pile of artificial limbs. The pile was made up of the full number of parts for twelve perfect bodies, but all lay heaped together in seeming confusion. Whenever the hands of the clock indicated the hour of one, out of the pile crawled just the number of parts to form the frame of one man, part joining itself to part with a quick metallic click, and when completed, the figure sprang up, seized a small mallet, and, walking up to the gong, struck one—the first hour. When two o'clock came two men rose up and did likewise; and so through all the hours of the day, the number of figures being the same as the number of hours, till at noon and midnight the entire heap sprang up, and marching to the gong, struck one after another each his blow, making twelve in all, and then fell to pieces again.—*Chicago Tribune.*